A

SERMON,

PREACHED AT THE

CATHEDRAL CHURCH OF GLOCESTER,

UPON THE

ANNIVERSARY OF THE RESTORATION.

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AND PUBLISHED AT THE REQUEST OF THE DEAN AND CHAPTER AND THE OTHER CLERGY OF THAT CHURCH.

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PSALM cxxii. Verse 6, 7.

Pray for the Peace of Jerusalem, *they shall prosper that love thee; Peace be within thy Walls, and Prosperity within thy Palaces.*

AMONG the many Charges which Infidelity has brought against revealed Religion, this has been a principal one; that it very little, if at all, inculcates that generous Love of our Country which is so essentially requisite to the well being of Society, and forms the justest Criterion of real Honour and true Glory. To this severe Accusation a very sufficient answer might be found in that pure,

disinterested, and extensive Benevolence, which is expressly taught in the precepts of the Old Testament; but is refined, enlarged, and enforced by nobler and more exalted motives in the Gospel. A Religion, which teaches its Professors to be the Friends of Mankind, to live peaceably with all Men, and to love our Neighbour as ourselves, necessarily inculcates the love of our Country. Men of all complexions in Party agree in this point,—that Government was instituted for the good of Mankind; and nothing is more evident than that, if the dictates of Religion were permitted to have their due influence upon our conduct, the public good would be effectually promoted, and the end of Government completely answered. Admitting therefore that the love

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of our Country be not recommended in expreſs terms by the Scriptures, it is virtually taught in them, and fixed upon the only true and ſolid Baſis, the Love of Man flowing from the Love of God. Theſe remarks will furniſh a general anſwer to this Objection; but to obtain a more particular one, let us view the language held forth in the Text, and in the remaining Verſes of this Pſalm: *Pray for the Peace of* Jeruſalem, *they ſhall proſper that love thee: Peace be within thy Walls, and Proſperity within thy Palaces. For my Brethren and Companions' ſake I will wiſh thee Proſperity; yea becauſe of the Houſe of the* Lord *our* God, *I will ſeek thy good.*

The People of *Iſrael* had long endured a ſevere and unequal conflict

with their powerful and warlike Neighbours the *Philiſtines*, and other bitter enemies to their Name and Nation: They had experienced great affliction from the hand of cruel and oppreſſive War; their Country had been made one continued ſcene of Rapine and Devaſtation; its Inhabitants miſerably ſlaughtered, and their Religion expoſed to the bitter and cruel Inſults of Idolatry.—— The plains of *Gilboa* had ſeen the utter Diſcomfiture and Ruin of the Hoſts of *Iſrael*, and the Defeat and Death of their King. It then pleaſed the ALMIGHTY, whoſe are the Kingdoms of the Earth, to raiſe his Servant DAVID to the Throne, who effectually ſubdued the Enemies of his Country, reſtored to it the bleſſings of peace, and reinſtated the

bleſſings

national Worſhip in its full luſtre.

It was at this happy Criſis that the royal Pſalmiſt, viewing the ſplendor of *Jeruſalem*, whither the tribes aſcended at the appointed times in perfect unanimity to pay their Service to their God, and contemplating the Proſperity of his Subjects, breaks forth into that fervent ſtrain of Meditation expreſſed in the concluding Verſes of this Pſalm, affected as he was, both with the tendereſt regard for the welfare of his People, and the preſervation of their Religion. What is Patriotiſm, my Brethren, if this be not? Can the annals of ancient or modern date afford ſuch exalted Sentiments of concern for the public Good, as are conceived in theſe words?

The whole Pſalm indeed glows with ſuch warmth of expreſſion, as is not to be found in any but the ſacred writings. Such, my Brethren, is the Spirit with which we ought to commemorate the wonderful event of this Day's record. Such is the Spirit it was intended to promote; for the preſent Solemnity ſhould not only be conſidered as an act of Praiſe and Thankſgiving to the great Author of all good for his paſt Mercies, but as an occaſion alſo of inſpiring us with Principles of the firmeſt attachment to the Prince on the Throne, whoſe perſonal Virtues, as well as ſacred Station, entitle him to our warmeſt regards, and with ſentiments of love to the Community capable of ſuppreſſing the ſuggeſtions of Malevolence and Self-intereſt. If, under the Influence of theſe Principles we

take

take a Retrospect of past Transactions, we shall be taught Wisdom from the Folly of our Ancestors, and by avoiding their Misconduct escape their Punishment.

THIS Period of our History plainly admonishes us to beware of Innovation; it teaches us, that the quiet and happiness of the People absolutely depend upon the preservation of the Prince's just share of Authority; that every attempt to lessen that Authority, and to place him under the absolute dominion of the other Powers of the State, so as to destroy that equipoise which is the essential requisite of a free state, is dangerous, and in the end destructive of national Liberty.

THE rights of the People had, it

is true, in ſome inſtances been violated; but then it is equally true, that the Miſchief had been repaired by Laws extremely favourable to the People. This however would not ſatisfy; the Spirit of innovation was raiſed, and further diminutions of the regal authority muſt be attempted; which, though eagerly ſought by the ambitious violence of popular Leaders, was oppoſed by others, whom the conceſſions already made had fully contented. Hence a Conflict enſued, and ſuch Miſeries followed, as perhaps the People of this Country feel, in ſome degree, to the preſent Moment.

Let us, for obſervation's ſake, take a view of the ſtate of the Kingdom during the whole interval from the Abolition of Monarchy to its Reſto-

ration;

ration; every Expedient was tried, that the wit of Men could suggest, to make up to the People the dissolution of the ancient form of Government, but in vain. They were dissatisfied, perplexed, harrassed with doubts and fears, perpetually breaking out into acts of Resistance to the usurped Authority of their Masters; and the Scaffold and the Field were continually streaming with their blood. The Government rested upon no Principles, was supported only by the terrors of the military Arm, and no one knew how, whom, or what he was to obey. As an irrefragable proof of the public Dissatisfaction; let me be permitted to mention one notorious Fact. Those very Men, who under the pretence of Liberty had formed their Republick, found them-

selves

ſelves compelled, for the purpoſe of bringing offenders to juſtice, to ſet aſide in many inſtances an Eſtabliſhment which has ever been conſidered as an ineſtimable Privilege, as the Palladium of our Rights, I mean the right of trial by our Peers in Jury. Hence it is apparent that the Law of the Land was overturned, and even common Juſtice could not proceed in the puniſhment of iniquity; and I appeal to common ſenſe, whether an extremity more dreadful can be conceived than that to which the unhappy People had reduced themſelves by running headlong into meaſures pointed out to them by the Leaders of a deſperate Faction.

Thus then the caſe ſtood, the nation groaning under the preſſure of the moſt licentious Tyranny, and draining to

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the very dregs the cup of public Misery without the prospect of Relief, till the appointed time of God's deliverance. With the ancient constitution was lost the happiness of the People, and with it it was restored; then it was that *Peace returned to* Jerusalem, *and Prosperity was seen within her Palaces.*

Upon the whole then the Thanksgiving of this Day was not only ordained for the restoration of a particular Prince and his Family, as for that of the old Establishment under the guidance of royal Authority founded upon the known Laws of the Land; convinced as the People were by dear-bought experience that their Liberty found the best support,

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and their Property the beſt protection under kingly Goverment.

It is not here intended to advance one ſingle Argument in defence of that long exploded Doctrine of the divine Right of Kings: no ſuch thing is ſo much as inſinuated. Common Senſe muſt certainly inform every Perſon, who thinks proper to make uſe of it, that ſuch a Doctrine in the hands of able, but ill diſpoſed Governors would ſanctify every Meaſure however iniquitous or oppreſſive. No; the merits of the cauſe reſt ſolely upon this footing: that the Experiment has with infinite coſt to this Nation been made, and upon trial it has appeared, that the Government of this nation by a King, controlled by, and at the ſame time

poſſeſſing

poſſeſſing authority ſufficient to check improper proceedings in the two other eſtates, is the only one that can promote the general Good, the great end of all civil Eſtabliſhments, be their denomination what it may. This is a mode of pleading in behalf of our Conſtitution much more reaſonable, liberal, and ſalutary, than either the claim of Divine Right on the part of the King, or of unalienable Rights on that of the People *.

One would think that a ſmall ſhare of penetration would ſerve to point out the difference between a ſteady Authority, and a ſtate of

* See Addenda.

Fluctuation, where what is Obedience this moment, the next is Treaſon. The ſmalleſt reflection muſt mark the difference between a condition in which Authority itſelf is a pledge for the Security of our Rights, and that wherein every thing we hold dear muſt lye at the mercy of Tyrants, whoſe perpetual Fears and Jealouſies neceſſarily drive them into Acts of the moſt horrid Oppreſſion. For ſuch ever was and ever will be the final Iſſue of civil Commotions. But alas the Period, wherein theſe truths were ſo eminently exemplied, is now become ſo remote, that it has loſt its monitory power, and the memory of paſt ſufferings ſo weak, that it can

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no longer excite our care, nor put us upon our guard against the approach of similar Danger.

HERE then we must recur to that firm and active Principle of Love to every member of the Society, from the sacred head of it to the lowest individual, which is so pathetically recommended in the words of the text: this is the best Preventive of such Disorders. Because Men are prone to ill-humour upon every occasion however trivial and inconsiderable; and if there be not such a Principle as the one here inculcated, nothing is more easy than for designing men to inflame it into Tumult and Sedition.

REFORMATION ſeems to be the humour of the preſent moment; if neceſſary, GOD forbid that any one ſhould wiſh to throw Obſtruction in its way; may it have its free Courſe, till the Evil, if ſuch there is, be removed. Suffer me however to offer to you a few obſervations upon this head, which are not intended by any means to aſperſe the characters of any Perſons whatſoever, but are here given as plain and well-meaning cautions to my Countrymen.

No Change ought ever to be attempted in a ſtate, unleſs there appears a neceſſity for it ſo evident as not to admit of diſpute; unleſs it alſo appears full as clearly that the hazard in

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making the Attempt is not so great as that of adhering to the present Mode, and that for the following good Reason. It certainly is hazardous in the extreme to unsettle Principles of Obedience to a long established order of things; for when that Passion for Novelty, which is inherent in human Nature, is once set afloat, it is seldom satisfied with a little indulgence, nor is it usually mortified and chastised otherwise than by feeling the bitter pains of national Convulsions: Calamity alone can cure it, and convince People of the folly of searching for perfection in a World, where no perfection is to be found.

NOTHING increaſes ſo rapidly in its courſe as the Zeal of reformation, and nothing is ſo difficult as to direct it to uſeful Purpoſes, or to keep it under a ſalutary Controul. The greater part of Mankind have uſually more zeal than judgement, and it is an eaſy matter to conjecture to what extremes an heat of temper clad in the Semblance of publick Virtue, and deſtitute of Prudence, will hurry a people mutually ſetting on and catching fire from each other.

EVEN upon a ſuppoſition that the neceſſity of Alterations is fully evident, ſtill another point ought to be maturely conſidered; whether thoſe

Alterations may be made without materially effecting the eſtabliſhed Syſtem of Government: Becauſe if that Mode which the Nation has been long accuſtomed to ſubmit to be laid aſide, there will be ſo many different Humours and Intereſts among the Leaders of public affairs to be gratified in framing a new one, that nothing ſtable or permanent can poſſibly take place; one Syſtem will be violently diſplaced to make room for another, and quick Revolutions will be continually ſucceeding each other, and keeping the Paſſions of Men in a perpetual ferment. Inconveniencies there will be in every Government however well conſtituted: Such there are

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in ours, though almoſt all Writers, both foreign and domeſtick, have united in preferring it to all others. It was therefore well obſerved by one of our beſt Divines *, that ſome Inconveniences in a State, like to ſome Diſtempers in the body, are better borne than cured.

The very Attempt to reform, be the occaſion what it may, certainly upon all accounts deſerves the utmoſt caution. The greater the ardour of all who take the lead in the amendment of Eſtabliſhments, the greater care ſhould we take to examine their Pretenſions by the dictates of cool

* Bp. Sherlock.

and

and ſober Reaſon.——In the caſe of all popular Men there is one circumſtance which demands the ſtricteſt attention. They themſelves, if their Enterprize ſucceed, will be the greateſt Gainers, their Credit and Authority will be very highly raiſed, and very conſiderable Advantages procured to them. Their Conduct and Characters therefore ſhould become the immediate objects of ſtrict tho' impartial Enquiry, that it may be poſſible to diſcover, whether they have any Pretenſions to that noble Diſintereſtedneſs and Benevolence which are the genuine ſprings of real Reformation.

If therefore those men, who at present conduct the affairs of this Nation, have always acted in their opposition to the late Administration in that upright and candid manner which can alone justify any opposition to Government; if they have not wantonly impeded publick measure, nor created unnecessary difficulties; if they have allowed to those men a fair Trial, and thereupon have found them unequal to the Task of governing; if they have descended to no mean Artifices in order to undermine their Credit, and raise a Spirit of Disaffection in the People; in a word, if they have given to the world manifest proofs of Candour, Honesty, and real Love of their Country, then

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it is happy for this Kingdom that power is vested in such able and honest Hands; and we may fairly trust, that no Changes, which such Persons can introduce, will be productive of any other than salutary Consequences. But if their past Conduct be not capable of so favourable a Construction, it argues neither a contentious nor undutiful Spirit to say, that the Nation should place herself upon her guard, and watch the conduct of her Governors with a most attentive Eye; at the same time however, scrutinizing their Conduct with mildness, interpreting their Measures in the most favourable light, and never complaining but when there are the strongest, most manifest,

manifeſt, and moſt convincing Reaſons for it.

MUCH too long has Faction borne the ſway among us: Inſtead of praying for the Peace of *Jeruſalem*, many have made it their Buſineſs to promote Diſſention; and neither for the ſake of their Brethren and Companions, nor for the houſe of the LORD our GOD, have they ſought the Proſperity of their Country, being deſtitute, according to the import of theſe words, both of Love to their Fellow Citizens, and of Duty to their GOD. Nothing can be more certain, than that Faction is engendered and foſtered by Vice; for it is impoſſible that men of corrupt

rupt Hearts can reſt ſatisfied under any regulated Society, becauſe Government, being principally inſtituted as a Reſtraint upon Vice and Profligacy, muſt ever be the Object of averſion to ſuch Perſons, however uprightly adminiſtered or mildly exerted. That, therefore, were a bleſſed Reformation, which ſhould ſtop the torrent of Iniquity, and revive the practice of pure Religion, well nigh loſt among us. Hence ariſe all our Calamities; to this ſource we muſt trace our public Diſtreſſes: every Man, therefore, whoſe Heart, like that of the Pſalmiſt, glows with Affection for his Country, muſt devoutly wiſh for this bleſſed Change.

RELIGION, when rightly understood, and conscientiously practiced, never made a Tyrant or public Disturber of the State: Its Precepts neithermove Sedition, nor promote Slavery: The strictest scrutiny, the insidious Sophistry of the Infidel, cannot charge it with either. If it be the great object of Revelation to promote universal Virtue, and to provide in the most ample manner for the general welfare of Mankind, no Objection can be made to it from the misconduct of any Persons, who tho' professing an Attachment, were acting in direct opposition to its Precepts. The real Servants of GOD, those who had well considered and obeyed the

Injunctions

Injunctions of Religion were the only true Patriots, the only good Subjects, and the only real Friends of Mankind. On the other Hand, those Men, in whose Breasts Religion has no Place, and whose Views consequently are wholly confined to this World, will exert every Nerve, and attempt every Method however prejudicial to their Country, in order to obtain those Advantages, which constitute the Summit of their Expectations. And the greater the Abilities of such Men, the greater mischief they will do of course to the Interest of Society.

LET us therefore turn unto the LORD our GOD, and make it our earneſt prayer to HIM, that a Spirit of Religion may, by the aſſiſtance of his Grace, be revived in the Breaſts of our Countrymen, that the Fear of GOD may have its proper Influence upon their Minds, and a zeal for his Holy Laws upon their Conduct. *That our Sons may be as plants grown up in their youth: That our Daughters may be as corner-ſtones poliſhed after the ſimilitude of a palace: That our Garners may be full, affording all manner of ſtore: That our Sheep may bring forth thouſands and ten thouſands in our ſtreets: That our Oxen may be ſtrong to labour: That there be no breaking-in, nor go-*

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ing-out: That there be no complaining in our ſtreets. Happy is that People that is in ſuch a caſe: Yea, happy is that People, whoſe God is the LORD.

NOW, &c. &c.

The following Illustrations were communicated to the Author by the Dean of Glocester, *who was strongly of opinion, that such an historical detail of the Political Affairs of this Country during the grand Rebellion, would add considerable Weight to the Observations made in the Sermon respecting that unhappy Period. The Dean therefore permitted him to publish them under his own Name, as* Addenda *to the Sermon.*

ONE of the greatest Errors of these Times (the Times of the grand Rebellion) and attended with fatal Consequences, was, that each

Party

Party believed, or acted as if they believed, in the divine Right of their ſeveral Pretenſions; and that no other form of Government, either in Church or State, but ſuch as they had adopted, ought to be ſubmitted to, or tolerated among them. Hence all Compromiſe or healing Meaſures became impracticable. For nothing would content either party, but the Eſtabliſhment of their own Syſtems, and the Deſtruction of all others. The Hiſtory of the various Revolutions of thoſe times confirms this remark with an Evidence the more alarming, as it points out to us thoſe very Errors, which we at this juncture are in danger of falling into, unleſs we will take warning by their

Example.

Example. For their Pretenſions to divine Right, and the modern Doctrine of unalienable Rights, are ſo ſimilar to each other, that it is not poſſible in the courſe of practice, to know the Difference. Take, therefore, a Sample of the Operation of theſe divine Rights, alias unalienable Rights, as they appeared in the courſe of this unhappy ſtruggle, where Truth and Reaſon were ſure to ſuffer, which ever Side prevailed.

I.

The firſt Conteſt was between the King and Parliament, whether the Rights of Monarchy or Democracy were thoſe unalienable Rights which

ought

ought not to be impaired or abridged. Also between the Episcopalians and Presbyterians, whether Presbytery or Episcopacy was the only true and original Divine Right. This Contest lasted eight Years, viz. from the Year 1640 to the Year 1648, when the King was put to Death.

II.

The Success of the war having decided in favour of Democracy in the State, and Presbytery in the Church, another Contest immediately arose between the Presbyterians and Independents, who should be uppermost in this *Jure Divino* Church and State: That is, who should get the most

Plunder,

Plunder, and obtain the largeſt ſhare of Confiſcations and Compoſitions for Eſtates from the malignant Royaliſts. This Conteſt continued for about five Years, viz. from the Year 1648, to 1653, when the Independents finally prevailed, by violently excluding their Antagoniſts from Parliament; for which Action, as the Members excluded were much more numerous than themſelves, they were called *the Rump of a Parliament*, or *the Rump Parliament*: Tho' they, in the mean while, arrogated to themſelves the Title of *a free Parliament*, and complimented their Country, which they had enſlaved, with the glorious Appellation of *the free State of England.*

III.

III.

For a little time a visible or ostensible Supremacy was placed in a Council of State; whilst the real Power and Authority resided wholly in Oliver Cromwell, their General. This held from the 20th of *April*, 1653, to the 4th of *July*, of the same year, viz. about three months and odd days.

IV.

Cromwell, having now all Power whatever in his Hands, thought proper to appoint a Parliament by his own single Authority, and without any Election whatever, to represent

the good People of *England*. This mock Parliament was called BAREBONE's *Parliament*, from the name of a famous Enthusiast PRAISE GOD BAREBONES, a Leather-seller in *Fleet-street*, and an eminent Speaker in this goodly Parliament. It began the 12th of *July*, 1653, and lasted 'till the 12th of *December* following, when CROMWELL compelled them to surrender up their Commission to him again.

V.

FROM the 12th of *December*, 1653, to the 3d of *September*, 1758, (the day of CROMWELL's Death) he reigned as absolutely as an Eastern

Monarch; tho' he never ventured to aſſume any higher Title than that of Lord Protector: being apprehenſive that his old Friends would deſert, and perhaps aſſaſſinate him, as ſome of them had threatened to do, were he to aſſume the Name of King, a Name ſo odious to Republican Ears. However, he made up in Power what he wanted in Title: For he no longer condeſcended to practice thoſe Arts of Hypocriſy and Diſſimulation to which he owed his preſent Greatneſs, but boldly and without diſguiſe committed ſuch Acts of Oppreſſion, as are hardly to be paralleled by the Deſpots of the Eaſt.

VI.

AFTER the Death of this *British* Despot, poor *Richard Cromwell* commenced his pacific Reign; which lasted from the 3d of *September* 1658, (the time of his Father's Death) to the 25th of *April* 1659, *viz.* seven Months and a few Days; of whom it may be truly said, that he had it not in his power to do much Good, and he shewed no inclination to do Harm. A Character this, if there is to be a reckoning after Death, (which surely every Christian must allow) much more desirable in itself, and even more deserving of Imitation, than all the

ſplendid Villanies of his glorious wicked Father. But alas!

"Aude aliquid brevibus Gyaris & carcere dignum,
"Si vis eſſe aliquid: Probitas laudatur & alget."

Juv.

VII.

Honest *Richard* was ſoon depoſed, though not in Form: For his Authority was annihilated by having none to obey him. A Kind of Interregnum then enſued, which deſtroyed or at leaſt ſuſpended the Exerciſe of all political Rights whatever. For neither divine Rights, nor unalienable Rights, nor political, nor conventional Rights were then to be found. This ſtrange and unnatural Chaos laſted about

about a Fortnight, *viz.* from the 25th of *April* 1659 to the 7th of *May* following.

VIII.

THE Rump appeared again on the Stage of Politics. Their Reign lasted from the 7th of *May* 1659 to the 26th of *October* following, 5 Months, and some odd Days.

IX.

THE Rump disappeared the 26th of *October*, being driven off the Stage by the Officers of the Army, who established a kind of military Government, called *A Committee of Safety*. This political Monster, *The Safe Committee*, is said to have existed about

two

two Months, and then it ſickened and died away, partly through Fear, and partly from other Cauſes.

X.

THE Rump appeared once more for the laſt time, on the 24th of *December* 1659. But on the 12th of *February* following it diſappeared, and may nothing ſimilar to it ever revive again. The Declaration of General *Monk* for a free Parliament cauſed ſuch an univerſal Joy, as perhaps no other event whatever in the *Britiſh* Annals ever did.

XI.

ABOUT the 21ſt of *February*, 1660,

the Members, who had been ſo long excluded, took their Seats in the Houſe of Commons. They then voted a free Parliament, to meet on the 25th of *April* following.

XII.

The free Parliament meeting on the Day appointed, were ſo ſick of all the Schemes and Projects that had been ſo often tried, having ſmarted ſo ſeverely under each of them, that they preſently paſſed a Vote that the Government of *England* ought to be by King, Lords, and Commons. As this Vote was the Harbinger of the Reſtoration, we may from hence date the Return of that happy Conſtitution

both

both in Church and State, which beſt can correct from time to time thoſe real Errors in either, which may beſt deſerve to be corrected.

UPON the whole, the Reader, it is to be preſumed, will make his own Reflections on theſe hiſtorical Tranſactions: And having this brief View of Things before him, he will judge by the Rule of Analogy, what Conſequences are likely to follow from certain Schemes now in agitation, ſhould we ever be ſo unfortunate, as to ſee them carried into Execution.

FINIS.